ISLAMIC STUDIES CURRICULUM

Level I

“There is no god worthy of worship except Allah, and Muhammad is His Messenger”

Islamic Monotheism

Tawheed

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Lesson 1

- Lesson Notes
- Written Exercises
- New Words and Expressions

The Importance of Tawheed

Duration: 2 Hours

Objectives:

At the end of this unit the student should know:

- ✓ The importance, meaning and categories of TAWHEED.
- ✓ Tawheed ar-Ruboobiyyah (the oneness of Allah in His Lordship)

Lesson layout:

Prerequisites:

- Overview Course (recommended)

Associated Courses:

- Tawheed - Level II

Lesson Notes

The Importance of understanding Tawheed (Islamic Monotheism):

Islam has 5 pillars, Tawheed being the 1st pillar of Islam (the other 4 being: Salah, Zakah, Fasting and Hajj). This is the pillar that takes you from disbelief to belief. You cannot be a Muslim without fully understanding and implementing this pillar correctly. As an example, if a non-Muslim performs the prayer (of a Muslim), or Fast during the month of Ramadaan or performs Hajj; none of them will be of any value to him, as he does not believe correctly. In the same token, if a Muslim does not believe correctly (apply this pillar correctly), then even his or her prayer or Hajj is of no value. So you can see why it is of the utmost importance that you understand the principles of belief. You may find the word Tawheed written as Tauheed in some books.

The meaning of Tawheed:

Literally TAWHEED means: "To make something one, or to assert the oneness of something, or to call it one", and it comes from the Arabic verb **وحـد** (wahhada) which means to unite, unify or consolidate. However what we are concerned about here is the technical or Islamic meaning of Tawheed which is: "To single out Allah Almighty alone for worship, love, and submissiveness to Him by complying to His commands and submitting to them"

Allah says:

And your Ilâh (God) is One Il (God Allah) there is none wh the right to be worshipped b the Most Gracious, the Most	]وَإِلَـهُكُمْ إِلَـهٌ وَاحِدٌ لاَّ إِلَـهَ إِلاَّ هُوَ الرَّحْمَـنُ الرَّحِيمُ [

{Surah Al-Baqarah (2), ayah 163}

The word Tawheed is not a term from the Qur'aan or Sunnah. However, it became the main term used to cover the aspects of belief in Allah; dating back to the time of ibn Abbas (may Allah be

pleased with him). Having said that, the entire Qur'aan is about Tawheed, its consequences and the reward for it.

The term Tawheed is used quite often by many sects in Islam. Everyone claims to have Tawheed. The only true Tawheed is that which was taught by the Prophet Muhammad (ﷺ) to his companions and which came down from them later.

A popular way of discussing Tawheed is to divide it into three categories:

1. **Tawheed-ar-Ruboobiyyah** (lit. "Maintaining the Unity of Lordship")

   The is the belief in the Oneness of Allah concerning His actions, such as His being the sole Creator, Nourisher and Sustainer of all the creation.

2. **Tawheed-al-Uloohiyyah** (Ibadah) (lit. "Maintaining the Unity of Allah's worship")

   This means that all acts of worship must be directed toward Allah and Allah alone as He is the only One worthy of worship.

3. **Tawheed-al-Asmaa was-Sifaat** (lit. "Maintaining the Unity of Allah's names and attributes")

   This implies believing in all of the names and attributes of Allah as mentioned in the Qur'aan and ahadith, as being unique to Him and without negating them, distorting their meaning, understanding them in anthropomorphic (the act of giving human form or character to a god or animal) sense or interpreting them figuratively.

The division of Tawheed into its components was not done by the Prophet (ﷺ) nor his companions, as there was no necessity to analyze such a basic principle of faith in this fashion. However, the foundations of the components are all implied in the verses of the Qur'aan and in the explanatory statements of the Prophet (ﷺ) and his companions. This is covered in more detail in Level II, however below are some more details for each category:

1. Tawheed ar-Ruboobiyyah (the oneness of Allah in his Lordship): -

Ruboobiyyah is a term denoting the absolute sovereignty and kingship of Allah over the Heavens and the Earth and whatever is between them. The verb “rabba” and the noun “Rabb” roughly and wrongly translated as “Lord”, is derived from it, meaning “to nurture, to bring to fruition, to create and to bring together all the elements necessary for the existence and well being of something or someone”. It has these aspects to it: AL KHALQ **الخلق** (creativity), ALMULK **الملك** (possession) and ALAMR **الأمر** (administration / command). Allah says:

[إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىَ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثاً وَالشَّمْسَ وَالْقَمَرَ وَالنَّجُومَ مُسَخَّرَاتٍ

Indeed your Rabb is Allah, Who created the heavens and the earth in Six Days, and then He rose over the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allah*, the Rabb of the 'Alamin (mankind, jinns and all that exists)*

{Surah Al-A'raf (7), ayah 54}

Tawheed ar-Ruboobiyyah is the belief that Allah alone is the *Rabb* who creates, and handle the affairs of His creation, and that He revive the dead, causes death and extend benefits and wards off evil. Nothing happened in creation except what He allows to happen. In recognition of this reality, Prophet Mohammad (ﷺ) used to often repeat ***“There is no movement nor power except by Allah’s will”***

The basis or Daleel (evidence / proof) for this category of Tawheed can be found in many Qur’aanic verses. For example, Allah says:

[اللّهُ خَالِقُ كُـلّ شَيْءٍ وَهُوَ عَلَىَ كُلّ شَيْءٍ وَكِيلٌ]

Allah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian, etc.) over all things.

{Surah Az-Zumar (39), ayah 62}

[ذَلِكُمُ اللّهُ رَبّكُمْ لآ إِلَـهَ إِلاّ هُوَ خَالِقُ كُلّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ

Such is Allah, your Rabb none has the right to be worshipped but He, the Creator of all things. So worship Him (Alone), and He is the Wakeel (Trustee, Disposer of affairs, Guardian, etc.) over all things.

{Surah Al-An'am (6), ayah 102}

Allah controls all that happens, good or bad. When we want to avoid some misfortune or get some good fortune, we should only turn to Him and seek His help. Yet some people are destroying this section of Tawheed by depending on created things that they call good luck charms to bring in good or to ward off evil. Believing in good-luck charms and amulets such as rabbit’s feet, wishbones, etc or in omens of bad luck is a grave sin that contradicts Tawheed ar-Ruboobiyyah.

[وَإِلَـهُكُمْ إِلَـهٌ وَاحِدٌ لاّ إِلَـهَ إِلاّ هُوَ الرّحْمَـنُ الرّحِيمُ]

Written Exercises

Complete the following:

A. What does Tawheed literally mean?

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B. What does Tawheed Islamically mean?

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C. List the three categories of Tawheed?

1.....

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3.....

D. Give at least one reason of the importance of Tawheed.

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E. Explain briefly in your own words what is meant by Tawheed ar-Ruboobiyyah.

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New Words and Expressions

(ﷺ) It means - May Allah's peace and blessings be upon him.
This is always said or written after making reference to Prophet Muhammad. The Arabic transliteration: "Sallallahu alayhi wasallam". Some books write 'PBUH' which stands for, peace be upon him. Others use 'SAW', which is short for the Arabic transliteration.

(2:45) Means, the reference in the Qur'aan: Surah (chapter 2), ayah (verse) 45. The surahs mentioned in this lesson are: al-A'raf; az-Zumar; al-An'am.

(Use your Qur'aan, and find the references listed in this lesson).

(Muslim) The scholar that related the saying (hadith) of the Prophet (ﷺ). This is normally found at the end of a hadith.

Ahadith Plural for hadith. The statements of the Prophet (ﷺ); i.e. his sayings, deeds, and approvals, etc..

Allah God.

Asmaa was Sifaat Category of Tawheed: Maintaining- Asmaa = names of Allah; Sifaat = Attributes of Allah.

Ay'at Verses from the Qur'aan. **Ayah** (singular).

Daleel Proof / evidence.

Hajj The 5th Pillar of Islam.

Ibadah The word used for all acts of worship.

Muhammad The last Prophet (ﷺ) sent by Allah.

Qur'aan The holy book from Allah revealed to Muhammad (ﷺ), that all Muslims must follow.

Rabb Lord, Owner (it is also one of the Names of Allah). Pronounced as Rubb

Ruboobiyyah Category of Tawheed: Maintaining the Unity of Lordship.

Salah The 2nd Pillar of Islam - Prayer.

Siyam The 4th Pillar of Islam – Fasting during the month of Ramadaan.

Sunnah Literally means: legal way or ways, orders, acts of worship and statements etc. of the Prophet Muhammad (ﷺ) that have become models to be followed by the Muslims. These include the sayings and actions of the Prophet Muhammad (ﷺ) as well as things that he approved as well as disapproved of.

Surah Chapter from the Qur'aan.

Tawheed To single out Allah Almighty alone for worship, love, and submissiveness to Him by complying to His commands and submitting to them.

Uloohiyyah Category of Tawheed: Maintaining the Unity of Allah's worship .

Wahhada Means to unite, unify or consolidate.

Zakah The 3rd Pillar of Islam – Compulsory tax.

Lesson Notes
Written Exercises
New Words and Expressions

Lesson 2

Tawheed al-Uloohiyyah & al-Asmaa was-Sifaat

Duration: 2 Hours

Objectives:

At the end of this unit the student should know:

- ✓ Tawheed al-Uloohiyyah (the oneness of Allah in worship).
- ✓ Tawheed al-Asmaa was-Sifaat (the oneness of Allah's Name and Attributes).

Lesson layout:

Prerequisites:

- Tawheed Level I – Lesson 1

Associated Courses:

- Tawheed Level II

Lesson Notes

A popular way of discussing Tawheed is to divide it into three categories:

1. **Tawheed-ar-Ruboobiyyah** (lit. “Maintaining the Unity of Lordship”)

   The is the belief in the Oneness of Allah concerning His actions, such as His being the sole Creator, Nourisher and Sustainer of all the creation.

   Discussed in the previous lesson.

2. **Tawheed-al-Uloohiyyah** (Ibadah) (lit. “Maintaining the Unity of Allah’s worship”)

   This means that all acts of worship must be directed toward Allah and Allah alone as He is the only One worthy of worship.

   Discussed in this lesson.

3. **Tawheed-al-Asmaa was-Sifaat** (lit. “Maintaining the Unity of Allah’s names and attributes”)

   This implies believing in all of the names and attributes of Allah as mentioned in the Qur’aan and ahadith, as being unique to Him and without negating them, distorting their meaning, understanding them in anthropomorphic (the act of giving human form or character to a god or animal) sense or interpreting them figuratively.

   Discussed in this lesson.

2.Tawheed al-Uloohiyyah (the oneness of Allah in worship): -

Uloohiyyah is a term denoting that Allah is the only one to Whom all forms of worship should be directed in truth, weather action of the heart (feelings), words and statements and actions of the limbs. The word Ilah is derived from it meaning: Something that is adored, worship turned to i.e. an object of worship, subservience and adoration. There is nothing besides Allah who is deserving of that whether it is an angel, a Messenger, a Prophet, a pious person, and this is the meaning of the testimony “Laa ilaaha illallaha (There is

no Ilah that is deserving of any form of worship in truth except Allah alone). With this *Tawheed* Allah has sent all the messengers, Allah says:

[وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ	sent Ummah a Worship avoid (or Tâghut

And verily, We have among every (community, nation) Messenger (proclaiming): Allah (Alone), and keep away from) (all false deities, etc. i.e. do not worship Tâghuts besides Allah).

{Surah An-Nahl (16), part of ayah 36}

In spite of the wide implications of the other two categories of Tawheed, firm belief in them alone is not sufficient to fulfill the Islamic requirements of Tawheed. Tawheed ar-Ruboobiyyah and Tawheed al-Asmaa was-Sifaat must be accompanied by their complement, Tawheed al-Uloohiyyah, in order for Tawheed to be considered complete according to Islam.

The pagans at the Prophet's (ﷺ) time confirmed many aspects of the other two categories of Tawheed, yet they remained in the status of Kufr (disbelief) and out of the boundaries of Islam because of their denial of Tawheed al-Uloohiyyah. Allah says:

[وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ	who will How

And if you ask them created them, they surely say: Allah. then are they turned (from the worship of Allah, Who created them)?

{Surah Az-Zukhruf (43), ayah 87}

[وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ	ask sends (rain) and earth

If you were to them: Who down water from the sky, gives life therewith to the

after its death? They will surely reply: Allah. Say: All the praises and thanks be to Allah! Nay, most of them have no sense.

{Surah Al-Ankaboot (29), ayah 63}

The pagans refused to profess the testimony of faith, because unlike nowadays Muslims, they knew professing it meant denying all false gods that they were worshipping.

Worship in the Islamic view, includes more than the rituals like *siyam, salah*, etc. It includes emotions like love, trust, and fear, all, of which have degrees, which should only be directed to Allah. Allah has addressed these emotions and warned against excesses in them as follow:

وَمِنَ النَّاسِ مَن يَتَّخِذُ	And of
مِن دُونِ اللَّهِ أَندَاداً	mankind
يُحِبُّونَهُمْ كَحُبِّ اللَّهِ	are who
وَالَّذِينَ آمَنُواْ أَشَدُّ حُبّاً	take (for
لِّلَّهِ وَلَوْ يَرَى الَّذِينَ	worship)
ظَلَمُوَاْ إِذْ يَرَوْنَ	besides
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ	Allah

some others as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

{Surah Al-Baqarah (2), ayah 165}

أَلاَ تُقَاتِلُونَ قَوْماً	Will you
نَّكَثُوَاْ أَيْمَانَهُمْ وَهَمُّواْ	not fight a
بِإِخْرَاجِ الرَّسُولِ وَهُم	people who
بَدَءُوكُمْ أَوَّلَ مَرَّةٍ	have
أَتَخْشَوْنَهُمْ فَاللَّهُ	violated

their oaths (pagans of Makkah) and intended to expel the Messenger while

they did attack you first? Do you fear them? Allah has more right that you should fear Him if you are believers.

{Surah At-Taubah (9), ayah 13}

3. Tawheed al-Asmaa was-Sifaat (the oneness of Allah's Names and Attributes):

Because Allah is the greatest, His names and attributes are unique and are called *al-Asmaa al-Husnaa (The most beautiful Names).* Allah says:

Allah None has right to be worshipped but [اللّهُ لآ إِلَـهَ إِلاّ هُوَ لَهُ الأسْمَآءُ] the He To Him belongs the Most beautiful Names.

{Surah Ta-Ha (20), ayah 8}

Tawheed al-Asmaa was-Sifaat is to belief and affirm all the names and attributes that Allah Almighty has affirmed for Himself whether in the Qur'aan or in the Sunnah, and to describe Him only by them without tahreef (distorting), ta'teel (denial), takyeef (saying how they are), nor tamztheel (making any resemblance with the creation).

For better understanding of this category of Tawheed the following guidelines must be observed:

1. For the unity of Allah's names and attributes to be maintained in the first aspect, Allah must be referred to according to how He and His Prophet (ﷺ) have described Him without explaining away His names and attributes by giving them meaning other than obvious meanings (tahreef). Also Allah should not be given any new names and attributes. In explaining this let us look at this verse. Allah says:

Have you (O Muhammad ﷺ) not those (hypocrites) take as friends a upon whom is the of Allah (i.e. Jews)? are neither of you (Muslims) nor of (Jews) and they to a lie while they know.	]أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْاْ قَوْماً غَضِبَ اللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَ لاَ مِنْهُمْ وَيَحْلِفُونَ
seen who people Anger They them swear	

{Surah Al-Mujadilah (58), ayah 14}

Thus, anger is one of Allah's attributes. Referring to the first guideline it is incorrect to say that His anger must mean His punishment since anger is a sign of weakness in man and, as such, not befitting of Allah. What Allah has stated should be accepted with the qualification that His anger is not like human anger, based on Allah's statement:

There is nothing like He is the All-Hearer, Seer.	]لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ
Him; and the All-	

{Surah Ash-Shura (42), part of ayah 11}

2. The fact is that similarity between Allah's attributes and that of mankind is only in name and not in degree and that Allah's attributes should be taken in the absolute sense, free from human deficiencies (tamztheel). Also Allah may not be given the name al-Gaadib (the Angry one), in spite of the fact that He has said that He gets angry, because neither Allah nor His messenger has used this name.

3. As it is not correct to deny *(ta'teel*) any Name or Attribute affirmed in either the Qur'aan or the Sunnah, it is absolutely not correct to try to explain how are Allah's Names or Attributes (*takyeef*). Denial of anything that is affirmed in either the Qur'aan or the Sunnah is a very serious matter because it would take the

individual out of the boundary of Islam. Likewise trying to explain how are Allah's Names or Attributes or drawing a pictorial image of Him or any of His Attributes is meaningless act. Because, the finite man is in no position to define the infinite Rabb of the creation, and it is against *Tawheed al-Asmaa was-Sifaat* (the oneness of Allah's Names and Attributes).

4. The fourth guideline in maintaining the unity of Allah's names also means that Allah's names in the definite form cannot be given to His creation unless preceded by the prefix "*Abd*" meaning "slave of". Similarly, names like "*Abdur-Rasool"* (slave of the Messenger), "*Abdun-Nabee*" (slave of the Prophet), etc., where people name themselves slaves to other than Allah are also forbidden.

Written Exercises

Complete the following:

A. What is the English meaning of Tawheed al-Uloohiyyah?

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B. Explain briefly in your own words what is meant by Tawheed al-Uloohiyyah.

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C. What is the English meaning of Tawheed al-Asmaa was-Sifaat?

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D. Explain briefly in your own words what is meant by Tawheed al-Asmaa was-Sifaat.

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New Words and Expressions

Abd Slave.

Kufr Disbelief**.**

Lesson Notes
Written Exercises
New Words and Expressions

Lesson 3

The Testimony of Faith

Duration: 2 Hours

Objectives:

At the end of this unit the student should know:

- ✓ The importance and conditions of the Shahadah (testimony of faith).
- ✓ Violating the Shahadah (testimony of faith).

Lesson layout:

Prerequisites:

- Tawheed Level I – Lessons 1 and 2

Associated Courses:

- Tawheed Level II

Lesson Notes

The Testimony of Faith (Shahadah):

Tawheed starts from and revolves around the testimony of faith (Shahadah):

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ الله
وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ

"Ash-hadu ala ilaha il-lal-lah,
wa ash-hadu anna mu حَmmadan عَbduhu wa rasooluh"

I bear witness that there is no god worthy of worship except Allah,
and I bear witness that Muhammad is His slave and messenger.

The testimony of faith or Shahadah is a combination of negation and affirmation. The negation comes first followed by the exception of affirmation. This is considered the strongest form of all-inclusiveness in the Arabic language. The Shahadah therefore, means: There is absolutely none worthy of worship and there is no true God except Allah and only Allah.

Muslims know that the key to Paradise is the statement, "There is no god worthy of worship except Allah". Yet many Muslims simply rely upon this statement and believe that as long as they have said it, nothing will harm them. Because of this mere verbal statement of the Shahadah, they think they will be granted Paradise. However the mere saying of the statement is not sufficient for salvation. In fact, the hypocrites used to say, "I testify that none is worthy of worship except Allah" yet Allah describes them as liars and says that they shall abide in the lowest abyss of the Hell-fire.

Further, the testimony of faith denies the attributes of divinity to anyone and anything other than Allah, as well as affirming and restricts divinity to Allah alone. The second part of the testimony is

a confession that none has the right to be followed after Allah, but the Prophet Muhammad (ﷺ), as he is the last of His Messengers.

Conditions of the Shahadah (Testimony of Faith):

The Shahadah has certain conditions that must be fulfilled in order to deliver one who professes it on the Day of Resurrection. These conditions are:

1. **Knowledge,** which consists of recognizing Allah as the only true God to Whom worship must be dedicated, and denouncing all gods worshipped beside Allah as false, and that they can neither extend benefit nor cause harm.

2. **Certainty,** that the belief in Allah must be unblemished with any doubt.

3. **Acceptance,** that is to accept all its conditions.

4. **Submission,** that is to fulfill its conditions submissively and willingly being content with Allah as the Rabb (only Lord) and Mohammad (ﷺ) as His last Prophet and Messenger.

5. **Truthfulness,** that is to fulfill its requirements truthfully.

6. **Sincerity,** that is to be sincere in worshipping Allah, dedicating all acts of worship to Him alone.

7. **The love of Allah** – the Exalted, and the love of His Messenger Muhammad (ﷺ), and the love of Allah's devotees and the people of His obedience, which means love of all Muslims.

Finally it should be borne in mind that Allah must be obeyed, by following His commands and refraining from His prohibitions. Obedience to Allah must be associated with loving Him, fearing His punishment, and hoping for His reward, seeking His forgiveness and adhering to the teachings of His Prophet Muhammad (ﷺ) who is the last of Allah's Messengers and his Shari'ah (the laws and religious rites), which abrogates all other preceding laws and religious rites.

Violating the Shahadah (Testimony of Faith):

Anyone who knowingly and willingly violates the Shahadah becomes a disbeliever. In order to know whether you are violating the Shahadah or not, you must first understand the true meaning of "Laa illaha illallah". The word illah means anything that you regard

as a god (which you worship). There are many gods as Allah tells us in the Qur'aan about the various gods people have. Now the true meaning of "Laa illaha illallah" is not 'There is no God but Allah' as many books translate, but it should be "There is no god worthy of worship except Allah".

Many people and religions say that they don't worship their priests or if they ask something of somebody other than Allah, they aren't worshipping them.

"And your Lord said: "Invoke Me, I will respond to your invocation. Verily! Those who scorn My **worship**	﴿ وَقَالَ رَبُّكُمُ ادْعُونِيَ أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

{Surah Ghafir (40), ayah 60}

Allah uses the word worship here in relation to asking Him, meaning that if you ask Him, it is worship. Similarly if you choose to ask somebody else something which only Allah can do or give you, that constitutes worshipping that person.

Another example being that if anyone worships anything or anybody else along with his worship of Allah, such as worshipping Jesus along with worshipping Allah, then that person becomes a disbeliever. Similarly, if anyone curses the Prophet or claims that he was a liar, this person has violated the second portion of his testimony of faith and, thereby, falls outside the fold of Islam.

Written Exercises

Complete the following:

A. How does Tawheed relate to the Shahadah (Testimony of Faith)?

.....

.....

B. What is the meaning of the Shahadah (Testimony of Faith)?

.....

.....

C. What are the 7 conditions of the Shahadah?

1.....

2.....

3.....

4.....

5.....

6.....

7.....
...

D. What is the consequence of negating the Shahadah?

.....

.....

.....

.....

Lesson Notes
Written Exercises
New Words and Expressions

Lesson 4

New Words and Expressions

Shahadah Testimony of Faith.

Shari'ah Islamic Law.

Iman – Part 1

Duration: 2 Hours

Objectives:

At the end of this unit the student should know:

- ✓ The fundamentals the first 3 pillars of Iman.

Lesson layout:

Prerequisites:

- Tawheed Level I – Lessons 1, 2 and 3

Associated Courses:

- Tawheed Level II

Lesson Notes

The Fundamentals of Faith (Iman):

Iman is a word that you will hear very often. It basically means a person’s faith (belief). In Islamic terms, it is often mentioned the ‘”level of Iman”, meaning the level of one's belief, how convicted he is. A Muslim's Iman is not always the same. However, it should always be increasing and not decreasing, meaning you learn each and every day a little more, and how to put your complete trust and belief in Allah.

The 6 pillars of Iman are:

To Believe in:

1. **Allah**
2. **His Angels**
3. **His revealed books**
4. **His Messengers**
5. **The Last Day**
6. **Al-Qadar**

Let us look at each item in some detail:

1. **Allah** - In His Existence, His Oneness, in His Attributes, His deserving to be worshipped and supplicated and His right to legislate.

   Belief in Allah is the cornerstone of Islamic faith. All of the other Islamic beliefs revolve around belief in Allah. It is a must that a Muslim have the correct beliefs about Allah. If a person's belief about Allah are not correct, then his whole faith may be ruined.

   Allah is the name of the essence of the only true God who exists by necessity and deserves all the praise. Hence, He prefers it to the rest of His names, extolled be His glory. It is this name – Allah- out of all the names that combines all attributes of perfection. Allah is One and Unique. He has neither a wife, a son, a partner, nor an equal. He is the sole Creator and the Rubb of the universe.

   Believing in Allah means believing in His Oneness, in HisRuboobiyah, Uloohiyyah and His names and attributes.

A believer loves and is grateful to Allah for His bounties, but being aware of the fact that this good deeds, whether mental or physical, are far from being commensurate with Divine favours, he is always anxious lest because of his sins Allah should withhold from him some of these favours or punish him in the Hereafter. He therefore fears Him, surrenders himself to Him, and serves Him with great humility.

There is thus no real worship unless the heart is filled with the feeling of love and glorification for Allah. Along with this flows the other necessity components of having hope in Allah and fear of Allah in the heart. Fear of Allah comes about when one truly glorifies and exalts Allah. Hope in Allah flows from a complete and true love of Allah. All of these components must be present and in a proper balance. If they are not present at all or if they are not properly balanced, one's worship becomes distorted and incorrect.

It is said about fear and hope, "They are like two wings of a bird. The believer flies towards Allah by his two wings of hope and fear. If they are balanced, he flies properly. If one of them is missing, he has a shortcoming. If they are both missing, the bird is on the edge of death."

2. **His Angels** - To believe in the existence of the angels because Allah mentions this in His Book. They are bodies of light who fulfill the commands of Allah obediently, celebrating His praise day and night without slackening or exhaustion. They are neither male nor female. They are unseen by man. Though they have been created from light they do have forms and bodies. They are servants of Allah and have no aspect of divinity to them whatsoever. They submit to His command completely and never stray from fulfilling His orders. They have many duties such as recording our acts; angel Jibreel was assigned to convey the revelation to the prophets; Malikilmout is assigned as the angel of death.

   Hence if a person does not believe in the angels, he then cannot believe in the coming of revelation to the prophet ( ). This is because it was an angel, Jibreel, that brought the Qur'aan to the prophet Muhammad ( ). Therefore, belief in the Qur'aan cannot be confirmed unless one believes in the angels, as a class, and the angel Jibreel, in particular, who brought the revelation to the prophet ( ).

   According to some scholars, proper belief in the angels comprises four matters:

I. Believe in their existence.
II. Believe in them in general but also one must believe in their names that have been explicitly stated in either the Qur'aan or authentic sunnah.
III. Believe in their attributes as stated in the Qur'aan or sunnah.
IV. Believe in the actions that they perform as mentioned in the Qur'aan or authentic hadith.

Another important aspect related to belief in the angels I that everyone must believe that he has with him at all times two angels that are recording his deeds.

“(Remember) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions).

[إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ مَّا يَلْفِظُ مِن

{Surah Qaf (50), ay'at 17-18}

3. **His revealed books** – To believe in all His Books that was sent with His prophets and messengers to convey them to their peoples. Those scriptures comprise the speech of Allah. They were doubtlessly, truthful, and chaste at the point of revelation. The Qur'aan however, has abrogated all the scriptures that were revealed before it. There are forms of revelation that are mentioned by name in the Qur'aan such as the Suhuf of Ibraheem, the Torah, the Gospel of Jesus, the Psalms of David and the Qur'aan which is the best of them.

   How do we believe in the divine scriptures?

   We believe in what was revealed in the previous Books, and that adhering to them was incumbent upon those nations to whom they were sent. We also believe that the Divine Books support and attest to the veracity of one another. He who denies any Book sent by Allah becomes an infidel. We believe, however, that every Book abrogated the set of laws of the one preceded it, partially or entirely. Based on this the Qur'aan abrogates all of the Books that preceded it.

The Qur'aan was revealed in portions, as circumstances warranted over a period of 23 years, 13 in Makkah and 10 in Madinah. It is divided into 114 chapters (surah') of different lengths.

The Qur'aan is the only book that a Muslim should go by as this has not changed, as it is protected by Allah. Also the content of the other books (i.e. Torah, Gospel, etc.) presently have so many changes and distortions that it cannot be regarded as the words of Allah anymore.

Continued in the next lesson.

Written Exercises

Complete the following:

A. What is meant by Iman?

.....

.....

B. What are the first 3 of the 6 fundamentals of Iman?

1.....

2.....

3.....

C. Name the angel that brought the Qur'aan revelation.

.....

D. Name at least 2 scriptures that were revealed before the revelation of the Qur'aan.

1.....

2.....

New Words and Expressions

Iman Belief (Faith).

Jibreel The Angel that came to convey the message and teach prophet Muhammad (ﷺ).

Malikilmout The angel that extracts ones soul at the time of death.

Suhuf Scripture sent to prophet Ibraheem.

Lesson Notes
Written Exercises
New Words and Expressions

Lesson 5

Iman – Part 2

Duration: 2 Hours

Objectives:

At the end of this unit the student should know:

- ✓ The 6 pillars of Iman.

Lesson layout:

Prerequisites:

- Tawheed Level I – Lessons 1, 2, 3 and 4

Associated Courses:

- Tawheed Level II

Lesson Notes

The Fundamentals of Faith (Iman):

Continuing from the previous lesson.

The 6 pillars of Iman are:

To Believe in:

1. ***Allah***
2. ***His Angels***
3. ***His revealed books***
4. **His Messengers**
5. **The Last Day**
6. **Al-Qadar**

Let us look at the remaining three items in some detail:

4. **His Messengers** – Allah has sent messengers to all people. Believing in all the Messengers that Allah sent even though we did not see them. Since Allah informed us about them, we take it for granted that they conveyed to their peoples the Message with which Allah sent them. The first Messenger Allah sent to mankind was Nooh (Noah), and the last is Muhammad (ﷺ). No prophet will come after Muhammad (ﷺ). Some of them are mentioned in the Qur'aan by name, such as Moosa, Lut, Ibraheem, Eesa (Jesus), etc. (peace be upon them). They were the best of people and were specially chosen by Allah.

] وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ فَمِنْهُم مَّنْ هَدَى اللّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلالَةُ فَسِيرُواْ	And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): Worship Allâh (Alone), and avoid (or keep away from) Tâghut (all false deities, etc. i.e. do not worship Tâghuts besides Allâh). Then of them were some whom Allâh guided and of them

{Surah al-Nahl (16), ayah 36}

It is important to note that all of these messengers and prophets were simply human beings. They did not have any divine status or attribute. They had no knowledge of the unseen except for that which Allah revealed to them. Their loftiest attribute is that of being a servant of Allah.

[مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad (صـلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever AllAware of everything

{Surah al-Ahzab (33), ayah 40}

Who is Muhammad (ﷺ)? He is the last of the messengers and prophets of Allah and the best of them all. His name is Muhammad, son of Abdullah, son of Abdul-Muttalib and his lineage is traced back to Ibraheem (peace be upon him). He was born in Makkah in 570 AC. Due to the fine reputation he enjoyed among his people, they nicknamed him 'the Trustworthy'. At the age of 40, he was commissioned with prophethood when Allah, the Exalted, revealed to him, trough the angel Jibreel, the first Qur'anic ayah, and commanded him to preach the belief of Oneness of Allah, and warn people against polytheism.

The birth and status of Eesa (Jesus) in Islam. Muslims believe in all the prophets and messengers that Allah sent to mankind. Moreover, they accept Eesa, not as Christians claim him to be the divine manifestation or son of God, but as a slave of Allah and messenger, albeit of his miraculous birth, since he was born of a virgin, hence, he is called Eesa, son of Maryam (Mary). None of Allah's messengers or prophets claimed to be god or part-god. Allah says:

[مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَـهٍ إِذاً لَّذَهَبَ كُلُّ إِلَـهٍ بِمَا خَلَقَ وَلَعَلاَ بَعْضُهُمْ عَلَىَ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ[

No son (or offspring) did Allâh beget, nor is there any ilâh (god) along with

Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

{Surah al-Mu'minun (23), ayah 91}

Albeit Eesa's unnatural or miraculous birth, and although Eesa is highly respected in Islam, yet Islam does not accept any idea of his divinity, or believe that he is son of God. Like the other messengers, Allah enabled Eesa to perform certain miracles as signs of his veracity.

The believer should realize that the sending of messengers for the benefit and guidance of mankind is a great blessing from Allah. The knowledge that they conveyed is knowledge that is beyond the grasp of the human intellect by itself since it deals with matters of the unseen. Indeed, mankind is more in need of their guidance than they are in need of food and drink. If they are void of food and drink for any period of time, they will die, implying loss of this life. But if they are refusing Allah's guidance through the messengers, they will lose the everlasting bounties of the Hereafter.

5. **The Last Day (Day of Resurrection)** – The Day of resurrection when all the people will be brought before Allah for the reckoning according to their deeds, and appropriate compensation (award or punishment). The Last Day is called such because there will be no new day after it, as the people of Paradise shall be in their abode as will the people of Hell. Among its other names are "The Day of Resurrection," "The Reality," "The Event," "The Day of Judgement," and "The Overwhelming."

You may have heard the non-Muslims refer to it as "Doomsday". Yes it will certainly be doomsday for the disbelievers.

There are numerous signs (as explained by prophet Muhammad) that indicate the time of the Hour (Last Day). There are signs what we call minor and major signs. Many of the minor signs have already come to pass which indicates that we are close to the Day of Reckoning. Every person will be judged for all the actions and deeds he or she has done while alive. These signs are covered in much more detail in level II.

6. **Al-Qadar** – Pre-ordainments (i.e. whatever Allah has ordained must come to pass – in other words, fate and destiny). Belief in the Qadar is the firm attestation to the fact that all general and particular decrees have been prerecorded, and that every event has its course by the decree of Allah. He has created everything, and foreordained its proper measure.

Though this aspect of Iman may be difficult to grasp at first, it is this aspect which provides a Muslim with total contentment as proper belief in Al-Qadar brings about tranquility and peace of mind. The person realizes that everything that occurs is according to Allah's Divine Decree. Furthermore there is a wisdom behind everything Allah does. This belief gives a person strength and courage. He knows that Allah has recorded his life and his sustenance for him. Such comes only from Allah and is already decreed.

Written Exercises

Complete the following:

A. List at least 2 prophets mentioned in the Qur'aan.

1.
.....

2.
.....

B. What are the 6 fundamentals of Iman?

1.....

2.....

3.....

4.....

5.....

6.....

C. How does the Muslims regard Prophet Eesa (Jesus)?.

..
.....

..
.....

..
.....

New Words and Expressions

Al-Qadar	Pre-ordainments (i.e. whatever Allah has ordained must come to pass – in other words, fate and destiny).
Eesa	Prophet Jesus.

Lut Prophet Lut.

Moosa Prophet Moses.

Nooh (Noah) The first Messenger Allah sent to mankind.

Lesson Notes
Written Exercises
New Words and Expressions

Lesson 6

Shirk

Duration: 2 Hours

Objectives:

At the end of this unit the student should know:

- ✓ What is meant by Shirk.
- ✓ The categories of Shirk.

Lesson layout:

Prerequisites:

- Tawheed Level I – Lessons 1, 2, 3, 4 and 5

Associated Courses:

- Tawheed Level II

Lesson Notes

Shirk:

The negation of Tawheed is Shirk (Associating partners with Allah). Allah will not forgive those that commit Shirk. People that commit Shirk are referred to as Mushrikin. There are various levels of Shirk, and a Muslim must be aware of this great sin, as it is the path to the Hell-Fire!

Tawheed cannot be completely understood unless it's opposite; Shirk is also carefully studied and understood. Literally *shirk* means "partnership, sharing or association". Islamically it means, "polytheism" or assigning partner to Allah in term of His *Ruboobiyyah, His Uloohiyyah, His Asmaa was-Sifaat* or in whatever form it may take. Because the sin of Shirk denies the very purpose of man's creation, it is to God the gravest of sins; the unforgivable sin. Shirk is the gravest of all sins due to the following:

1. It resembles the creation with the Creator in terms of the attributes of divinity, for he who ascribes a partner to Allah, in effect resembles himself with Him.

2. Allah has stated that He does not forgive the one who does not disavow Shirk. Allah says:

Verily! Allah forgives not (t setting up partners in wors Him, but He forgives whom pleases sins other than tha whoever sets up partners i with Allah, has indeed stra away.	]إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ

{Surah An-Nisa (4), ayah 48}

3. Shirk nullifies all good deeds. Allah says:

This is the Guidance of Allah which He guides whomsoeve wills of His slaves. But if they joined in worship others with	] ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَآءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُواْ لَحَبِطَ

all that they used to do would have been of no benefit to them.

{Surah Al-An’am (6), ayah 88}

4. Allah has stated that a mushrik shall be banned from Jannah and that he shall live in Hell-fire forever. Allah says:

[لَقَدْ كَفَرَ الَّذِينَ قَالُوَاْ إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَابَنِيَ إِسْرَائِيلَ اعْبُدُواْ اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ

Surely, they have disbelieved who say: “Allah is the Messiah {Eesa (Jesus)} son of Maryam (Mary).” But the Messiah {Eesa (Jesus)} said: ”O Children of Israel! Worship Allah, my Lord and your Lord. ”Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the polytheists and wrongdoers there are no helpers.

{Surah Al-Maidah (5), ayah 72}

0 Shirk is the gravest of all major sins. Allah says:

[وَإِذْ قَالَ لُقْمَانُ لابْنِهِ وَهُوَ يَعِظُهُ يَبُنَيَّ لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ

And (remember) when Luqmâ to his son when he was advis O my son! Join not in worship with Allah. Verily joining othe worship with Allah is a great Z (wrong) indeed.

{Surah Luqman (31), ayah 13}

The Prophet (ﷺ) said:

"Shall I inform you about the gravest of al major sins? We said: Certainly O Messenger of Allah. ***He said ascribing partners to Allah*** *and disobeying your parents."*

(Bukhari & Muslim)

Shirk is divided into three categories:

1.**Major** Shirk. (*ash-Shirk ul-akbar*):

As explained in the aforementioned ay'at and hadith, it is regarded as major Shirk.

2.**Minor** Shirk. (*ash-Shirk-ul-asgar*):

This type of shirk does not constitute apostasy, but defects the Tawheed, and is conducive or a vehicle to greater shirk. A person could fall into this shirk by either utterances or actions. Utterances such as swearing by other than Allah is this type of shirk. The Prophet (ﷺ) said: "He who swears by other than Allah, commits kufr, or shirk."

3.**Hidden** or Latent Shirk. (*ash-Shirk-ul-khafi*):

The hidden shirk pertains to intentions and wills – such as acting hypocritically and for fame- that is, to do a thing which is usually done as a means for seeking nearness to Allah, but does it only so that people commend him for it; such as performing prayer in a perfect manner, or giving charity to be praised, or raising the voice with remembrance of Allah.

Covered in more detail in Level II.

Written Exercises

Complete the following:

A. What is meant by Shirk?

……
……

……

..
……
……

B. List the 3 categories of Shirk.

1) ……

2) ……

3) ……

New Words and Expressions

Akbar	Big.
Asgar	Small.
Jannah	Paradise.
Khafi	Hidden.
Mushrikeen	People committing shirk. (Mushrik).
Shirk	Associating partners with Allah.

ISLAMIC STUDIES CURRICULUM

Level I

Islamic Monotheism (Tawheed)

Written Questions

New Words and Expressions

Lesson 7

Test

Test

Duration: 1 Hour

Objectives:

At the end of this unit the student should know:

- ✓ Whether he or she is ready to advance to Level II

Test layout:

Prerequisites:

- Tawheed Level I – Lessons 1, 2, 3, 4, 5 and 6

Associated Courses:

- Tawheed Level II

Student Details

Name: .....

Date of test: .....

Lecturer conducting test: .....

Prerequisites met? ☐ s ☐ o

Number of lessons attended: .....

Number of lessons not attended: .....

Number of lessons repeated: .....

Results:

Practical: .....

Written: .....

New words: .....

Total: .....

Lecturer recommendations:

☐ **Advance to Level II**

☐ **Redo certain lessons (list units):**
……

☐ **Redo test**

Sign:

Student: …… **Lecturer:**
……

Written Test

Q1. What is the meaning of the Shahadah (Testimony of Faith)?

……

……

Q2. What are the 7 conditions of the Shahadah?

1……

2……

3……

4……

5……

6……

7……
…

Q3. What is meant by Iman?

……

……

Q4. What are the 6 fundamentals of Iman?

1.....

2.....

3.....

4.....

5.....

6.....

Q5. Name the angel that brought the Qur'aan revelation.

.....

Q6. Name at least 2 scriptures that were revealed before the revelation of the Qur'aan.

1.....

2.....

Q7. List at least 4 prophets mentioned in the Qur'aan.

1.
.....

2.
.....

3.....
...

4.
.....

Q8. Who is Prophet Muhammad (□)?.

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.....

..
.....

Q8. How does the Muslims regard Prophet Eesa (Jesus)?.

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.....

..
.....

Q9. What is the consequence of negating the Shahadah?

.....

.....

Q10. What does Tawheed literally mean?

.....

.....

..
.....

Q11. What does Tawheed Islamically mean?

.....

.....

Q12. List the three categories of Tawheed?

1.....

2.....

3.....

Q13. Give at least one reason of the importance of Tawheed.

……

……

..
……

Q14. What is meant by Shirk?

……

……

Q15. List the 3 categories of Shirk.

1) ……

2) ……

3) ……

New Words and Expressions

Match the words below with the descriptions, by placing the appropriate number in the box:

1. To single out Allah Almighty alone for worship, love, and submissiveness to Him by complying to His commands and submitting to them.

2. Testimony of Faith.

3. The sayings and actions of the Prophet Muhammad (ﷺ).

4. The holy book from Allah revealed to Muhammad (ﷺ), that all Muslims must follow.

5. Verses from the Qur'aan.

6. Chapter from the Qur'aan.

7. The 2nd Pillar of Islam - Prayer.

8. The 3rd Pillar of Islam – Compulsory tax.

9. The 4th Pillar of Islam – Fasting during the month of Ramadaan.

10. Associating partners with Allah.

11. Islamic Law.

12. Belief (Faith)

13. Category of Tawheed: Maintaining the Unity of Lordship.

14. Category of Tawheed: Maintaining the Unity of Allah's worship.

15. Category of Tawheed: Maintaining the Names and Attributes of Allah.

Salah		**Qur'aan**		**Zakah**		**Shahadah**	
Shirk		**Ay'at**		**Sunnah**		**Fasting**	
Tawheed		**Ruboobiyyah**		**Surah**		**Uloohiyyah**	

Shari’ah		**Asmaa was Sifaat**		**Iman**	